

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. H. 7.

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## MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(From the *Deseret News*.)

Wednesday, April 6, 1853, could not have dawned a more lovely day, or have been more satisfactory to Saints or Angels. The distant vallies sent forth their inhabitants, this valley swarmed forth its thousands, and a more glorious sight has not been seen for generations than at Great Salt Lake City this day.

The Deseret National flag was unfurled to the breeze. The Nauvoo Brass Band, Captain Ballo's Band, and the Military Band, enlivened the air with their sweetest strains. The Silver Greys made a venerable appearance, and the minute men, true to their duty, were at their posts at an early hour. The police, under the efficient management of Captain Hardy, were at their posts at the time appointed; and the countenances of the Saints were as glad and cheerful as though each had been favoured with the visitation of an angel. So opened the General Conference of the Church of Jesus Christ of Latter-day Saints in Great Salt Lake City, which was called to order in the Tabernacle, by President Young, at ten A.M.

**PRESENT.**—*Of the First Presidency.* Brigham Young, Heber C. Kimball, and Willard Richards.

*Presiding Patriarch.* John Smith.

*Of the Quorum of the Twelve.* O. Hyde, P. P. Pratt, John Taylor, W. Woodruff, E. T. Benson, G. A. Smith, A. Lyman, C. C. Rich, L. Snow, E. Snow, and Franklin D. Richards.

*Of the Presidents of the Seventies.* J.

Young, L. W. Hancock, Z. Pulsipher, H. Herriman, B. L. Clapp, A. P. Rockwood, and J. M. Grant.

*Presidency of the High Priests' Quorum.* John Young, R. Cahoon, and G. B. Wallace.

*President of the Stake.* David Fullmer. High Council of Zion, Presidency of the Elders' Quorum.

*Presiding Bishop.* Edward Hunter. *Clerk of Conference.* Thomas Bullock. *Reporter.* G. D. Watt.

PRESIDENT YOUNG made a few introductory remarks to the Saints; said that in a few years, "we may have a place sufficiently large to accommodate the Saints, although, twenty-three years ago, the Church was organized with only six members."

Choir sung "On mountain tops in latter days," &c.

Prayer by John Taylor. Choir sung "Come all ye sons of Zion," &c.

The "order of the day" was next read by the Clerk.

PRESIDENT YOUNG rejoiced on opening the Conference under such favourable auspices.

The procession then formed at the vestry door in the following order—

- |                         |          |
|-------------------------|----------|
| 1st. Martial music.     | Colours. |
| 2nd. Nauvoo Brass Band. | "        |
| 3rd. Ballo's Band.      | "        |
| 4th. Captain Pettegrew  | "        |
| with relief guards.     |          |
| 5th. Singers.           |          |

6th. First President and Counsellors, and aged Patriarch.

7th. The Twelve Apostles, first Presidency of the Seventies, and President and Counsellors of the Elders' Quorum.

8th. President of the High Priests' Quorum, and Counsellors, in connexion with the President of the Stake, and the High Council.

9th. Presiding Bishop, with his Council, and the Presidents of the lesser Priesthood, and their Council.

10th. Architects and workmen selected for the day, with banner, representing "Zion's Workmen."

11th. Captain Merrill, with relief guard, in uniform.

The procession then marched through the line of guards to the south-east corner of the Temple ground, the singers taking their position in the centre, the Nauvoo Brass Band on the east bank, Captain Ballo's Band on the west bank, and the Martial Band on the mound south-west. Captains Pettegrew, Hardy, and Merrill, with their commands, occupying the front of the bank (which was sixteen feet deep,) and moving from corner to corner with the laying of the several stones, prevented an undue rush of the people, which might, by an excavation, have endangered the lives of many, when Presidents Young, Kimball, and Richards, with Patriarch John Smith, proceeded to lay the south-east Corner Stone, and ascended the top thereof, when the choir sung the following song—

Deep in this holy ground  
These corner stones are laid;  
Rejoicing thousands round,  
O God! implore thine aid,  
That Zion now may prospered be,  
And rear a Temple unto Thee.

How long before thy throne  
Shall holy martyrs bleed?  
How long shall spirits groan,  
And angels mercy plead?  
Full long we've toiled, full long have bled,  
To bring redemption to our dead.

Here let thy name be known,  
Thy blessings manifest,  
That men thy truth may own,  
And in thy courts be blessed,  
All nations feel thy power divine,  
And come and worship at thy shrine.

A voice from out the ground  
Is heard in accents low,  
And spirits, whispering round,

The secret fain would know—  
The time! The time! The long sought  
hour,

The time decreed for Zion's power.

When heaven's royal line  
Shall rule this lower sphere,  
And Priests and Kings divine  
In robes of light appear,  
And Saints and Angels, throned in might,  
Submerge the earth in endless light;

While heights and depths combine  
In one harmonious song,  
And in full chorus join  
The anthem echo long—  
'Tis free! 'Tis free! The world is free!  
The Saints have gained the victory.

From PRESIDENT YOUNG was then read upon the stone, the following

#### ORATION.

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever has transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord, on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when he had left the most exalted regions of his Father's glory, to suffer and shed his blood for sinning, fallen creatures, like ourselves, and the people crowded around him, a certain man said unto him, "*Master, I will follow thee whithersoever thou goest.*" Jesus said unto him, "*Foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.*" And we find no record that this man followed him any farther.

Why had not the *Son of Man* where to lay his head? Because his Father had no house upon the earth—none dedicated to Him, and preserved for his exclusive use, and the benefit of His obedient children.

The Ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jostled, he was smitten, and died. And

would to God that all who attempt to do the same in this day, figuratively speaking, might share the same fate. And they will share it sooner or later, if they do not keep their hands, and tongues too, in their proper places, and stop dictating the order of the Gods of the Eternal Worlds.

When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harrassed somewhat like the Latter-day Saints,) the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, however part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a *pattern*.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing or occupying a Tabernacle, or tent. But to David, God gave commandment that he should build Him a house, wherein He, Himself, might dwell, or which He might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished,) but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "*man of blood*," that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to defend himself and people from mobocrats and murderers, while we have hitherto been denied that privilege,) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Temple at

Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this *revelation-pattern* necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle.

This Temple, called Solomon's Temple, because Solomon was the master workman, was completed sometime previous to the appearance of the Son of Man on the earth, in the form of the babe of Bethlehem, and had been dedicated as the House of the Lord, and accepted as a finished work by the Father, who commanded it to be built, that His Son might have a resting place on the earth, when he should enter on his mission.

Why, then, did Jesus exclaim to the man who volunteered to follow him wheresoever he went, that "The Son of Man had not where to lay his head?" Jesus knew the pretended Saint and follower to be a hypocrite, and that if he told him plainly that he would not fare as well as the birds and foxes, he would leave him at once, and that would save *Him* much trouble.

But how could Jesus' saying, that he had "*not where to lay His head*," be true? Because the house which his Father had commanded to be built for his reception, although completed, had become polluted, and hence the saying, "*Mine house is a house of prayer, but ye have made it a den of thieves*," and he made a scourge of cords, and drove the money-changers, and dove-sellers, and faro-gamblers, all out of his house, and overthrew their tables; but that did not purify the house, so that he could sleep in it, for a holy thing dwelleth not in an unholy Temple.

If Jesus could not lay his head in an unholy, polluted temple, how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for he had no place on earth to lay his head; his house

still remaining in the possession of his enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it, and the occupants thereof were professors in name, but hypocrites and apostates from whom no good thing could be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostasy, the Church of Christ became extinct from the earth, the Man-child—the Holy Priesthood was received up into heaven from whence it came, and we hear no more of it on the earth, until the angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, re-organized on earth, twenty-three years ago, this day, with the title of “Latter-day Saints,” to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon’s Temple. Joseph not only received revelation and commandment to build a Temple, but he received a *pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with labourers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple—the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or in-

troductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the Elders of Israel, now on earth, who know the *meaning* of the word *endowment*. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the *keys* to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by *killing* a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil, and daily labour, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten, with many like associates, and where were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before all this had transpired, the Temple, at Kirtland, had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.



At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—*murdered at sun light*, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are "under the altar," and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised He will hear them in His own due time, and recompense a righteous reward.

But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness. And then to save the lives of all the Saints from *cruel murder*, we removed westward, and being led by the all-searching eye of the Great Jehovah, we arrived at this place.

Of our journey hither, we need say nothing, only, God led us. Of the sufferings of those who were compelled to, and did leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it, and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe; exposed

the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased to occupy it, but he loathed to have it called by His name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for, this day? To celebrate the birth-day of our religion! To lay the foundation of a Temple to the Most High God, so that when His Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, I am satisfied.

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall he have a house on the earth which he can call his own? Shall he have place where he can lay his head, and rest over night, and tarry as long as he pleases, and be satisfied and pleased with his accommodations?

These are questions for you to answer. If you say yes, you have got to do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labour of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If your care for the ordinances of salvation, for yourselves, your living, and dead, is not first and foremost in your hearts, in your actions, and in everything you possess, go! Pay your debts, if you have any, and go in peace, and prove to God and all His Saints that you are what you profess to be, by your acts—a God of Gods, and know more than He that made you.

But if you are what you profess to be, do your duty—stay with the Saints, pay your Tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the South-east Corner Stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated.

The Saints of these vallies have grown

in riches, and abundance of the comforts of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as He has done by them, soon will this Temple be enclosed. But if you go in for a speculation with passers by, as many have hitherto done, you will not live to see the Top-stone of this Temple laid; and your labours and toils for yourselves and friends, dead and alive, will be worse than though you had had no existence.

We dedicate this, the South-east Corner Stone of this Temple, to the Most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of His holy Prophets, that the House of the Lord should be reared in the "Tops of the Mountains," shall be satisfied, and say, It is enough. And may every tongue, pen, and weapon, that may rise against this, or any other Corner Stone of this building, feel the wrath and scourging of an incensed God! May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour. And may all who do not feel to say Amen, go speedily to that long night of rest from which no sleeper will awake, till roused by the trump of the Second Resurrection.

PRESIDENT KIMBALL offered the following

#### PRAYER.

O God, the Eternal Father, in the name of thy Son Jesus Christ of Nazareth, we ask thee to look upon us at this time in thy tender mercy. Thou beholdest that thy servants, Brigham and his Council, have laid the Chief Corner Stone of a holy House, which we are about to erect unto thy name. We desire to do it with clean hands and pure hearts before thee, and before thine holy angels.

We thank thee that we are permitted to live in the flesh, and have a place upon thy footstool, and partake daily of the bounties thy hand bestows, for thou art our Father, and Jesus Christ is our elder Brother.

Inasmuch, O Lord, as we desire to erect a House to thy name, that if it seemeth thee good to come and take up thine abode on the earth, thou mayest have a place to lay thy head, we pray thee to assist us to erect it in purity before thee, and the Heavenly hosts.

We ask thee to help us so to conduct ourselves, that all the holy Prophets, the

angels of Heaven, with thee and thy Son, may be engaged continually for our welfare, in the work of salvation and Eternal lives. Bless us in this attempt to glorify thee. Bless this portion of the earth we dwell upon—even these vallies of the mountains, which we have consecrated unto thee. Cause them to bring forth the productions of the soil, in rich abundance. Bless the seeds that are placed therein by thy servants and hand-maidens. And inasmuch as they are disposed to do thy work, and erect a Temple to thy name, which is their fixed purpose and determination, let the heavens be gentle over them. May the earth be sanctified for their good, and the seeds they throw into it yield to them a hundred fold in return. We pray thee to bless such men and women—may the blessings of the Almighty richly attend them, and multiply them in their families, in their herds and flocks, in strength and in health, in salvation, and in eternal lives.

We also pray for those who do not feel favourably disposed to thy work—may thy blessings not attend them, but may they go backward and not forward, may they wither and not increase, and may the strength that they might have received, through their faithfulness to thy work, be multiplied and divided amongst these thy servants, who are determined to keep thy commandments, and sanctify their affections unto thee.

Look upon thy servant Brigham, O Lord, and let thy Holy Spirit rest mightily upon him, this day, and from henceforth. May he live to dictate the erection of thy house, see the top-stone brought on with rejoicing, and administer the keys of salvation and eternal life unto his brethren therein. Bless his Council in common with him, may they live to a good old age, and glorify God in all their days; may they never want for food and raiment, for fathers and mothers, for wives and children, and for the power of thy Spirit to inspire them, and those thou hast given them.

Pour out thy Spirit upon thy servants, the Twelve Apostles; may thy power abide upon them, to qualify them for the responsible calling unto which thou hast called them. Also, in connexion with them, let thy Spirit rest upon the Quorums of the Seventies, the High Priests, the Bishops, the High Council, the Elders, Priests, Teachers, and Dea-

cons; and upon every faithful member of thy Church in these vallies of the mountains, and in all the world.

Now, O God, we dedicate this Stone to thee. May this spot be holy, and all that pertaineth to it. And inasmuch as there shall be an enemy, or a person that is evil disposed towards thy House, and they shall endeavour to lay snares for the feet of thy people, may they be caught in their own net, be overwhelmed in their own dilemma, and have no power, nor influence in the least, to hurt thy Saints from this time henceforth and for ever. May the power of the mighty God of Jacob fortify thy servants, enabling them to execute righteousness before thee the Lord our God.

Hear us, O Lord, for we dedicate this, the South-east Corner Stone, unto thee, praying that it may sleep in peace, be preserved from decay, for it is the Chief Corner Stone of the House we shall rear to thy name. May the same blessings attend the other three Corner Stones, and all the works thy servants shall set their hands to do, from this time henceforth and for ever.

Bless the architect, the superintendent, the foremen of the various departments, and all the labourers that shall raise a hand, or move a thing for the erection and perfection of this thine house; and provide for them, their wives, their children, and all that pertains unto them, that they may want for no good or necessary thing, while they are engaged in thy service, and from this time henceforth and for ever.

We dedicate ourselves unto Thee, with our wives, our children, our flocks, and our herds, with all the settlements and possessions that pertain to thy people in these vallies of the mountains. And all the praise, and the glory, we will ascribe to the Father, Son, and Holy Ghost. Amen.

The Choir sung the

#### TEMPLE.

BY MISS M. E. SNOW.

Our Era this day numbers three years and twenty,

And lo! a great people inhabit the West;

(To be concluded in our next.)

The Lord God of Abr'am, the great God of battles,  
Who leads forth to vict'ry, appointed our rest.

#### CHORUS.

The Temple! the Temple! we'll build up the Temple—

A court of salvation, iniquity's rod,  
A glorious beacon, a light on the mountains,

A portal for angels, a threshold for God.

The stones of the corner—the Temple's foundation!

In peace, in the City of Brigham are laid;  
In the chambers of Israel, the ground that is sared,

Where righteousness triumphs, where truth is obey'd.

The Temple, &c.

Glad tidings of joy to the spirits in prison,  
To the Saints of all countries and Isles of the sea,

For a Temple of God in the midst of the mountains,

And joy in the courts of the highest will be.

The Temple, &c.

Rejoice, all ye meek, all ye contrite in spirit,  
For Zion's redemption is now drawing near,

And the wall will be rent, and the Saints resurrected,

The Kingdom in heaven will shortly appear.

The Temple, &c.

The Lord whom ye seek will soon come to His Temple,

The covenant messenger whom ye desire;  
He'll purify Israel as gold in the furnace,  
Consuming the dross with unquenchable fire.

The Temple, &c.

Sing aloud hallelujah to God the Eternal,  
To him be all excellence, glory, and worth,  
And blessed be Brigham, and Heber, and Willard,

His authorized agency here upon earth.

#### CHORUS.

The Temple! the Temple! we'll build up the Temple—

A court of salvation, iniquity's rod,  
A glorious beacon, a light on the mountains,

A portal for angels, a threshold for God.

A MAN whom Dr. Johnson once reproved for following a useless and demoralising business, said in excuse, "You know, doctor, that I must live." The brave old hater of every thing mean and hateful coolly replied, that "he did not see the least necessity for that."

## MESSAGE OF GOVERNOR BRIGHAM YOUNG.

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES, OF THE  
LEGISLATURE OF UTAH.

(From the *Deseret News*.)

(Concluded from page 422.)

The Secretary, Mr. Ferris, and the Hon. Judge Shaver, have recently arrived, and each seem willing and anxious to discharge the duties of their calling, irrespective of an inadequate remuneration which barely meets their expenses, without any compensation for services. While Congress has lavished her millions upon California, doubling the salaries of all her officers, and men in public service; and her hundreds of thousands upon the other territories, Utah is left without a solitary appropriation. In Utah, we find those brave patriots and hardy sons of freedom, who, during their flight from the hand of oppression, responded to their country's call, and forming a battalion of over five hundred men, led the way into Mexico's most distant provinces, and under the gallant General Kearney, retained their possession unto the General Government, until her rights were secured by the treaty of Guadalupe Hidalgo; and being discharged in Lower California, over two thousand miles from their families and friends, without means to fit out, or defray the expense of transportation back to the then uncertain location of the moving camps, which, when they left a year and a half, or two years previous, contained all they possessed, or held dear upon the earth—they were compelled to seek such employment as the country then afforded, to enable them to rejoin their families.

It was during this sojourn in California, while working their way through the country, seeking employment in settlements few and far between, that they discovered the *gold mines of California*.

This enabled them soon to replenish their empty purses, and prepared them for their homeward trip, which, under other circumstances they might have been years in accomplishing. Thus was opened up that flood of treasure, which has already caused many a heart to ache in the prolonged absence of dearest friends, too many of whom, alas! fill a stranger's grave; or peradventure have left their

bones to bleach upon the interminable plains. Although, at the present time, probably a transient population of 200,000 people inhabit California, at that time she possessed of permanent citizens, in the ratio of three to five to this now Territory of Utah, then Deseret; still is gold, the soul of her operations. She imports her flour, beef, and other supplies; having neither cultivated the earth for her sustenance, nor constructed mills or machinery to manufacture her necessary supplies. Gold! gold!! is still her cry; and though she may annually produce her 100,000,000 dollars, and receive from the General Government the requisite facilities in appropriations for every necessary public improvement, also defraying her expenses in the Indian department, amounting in all, to nearly four millions of dollars, she yet welters under a very heavy indebtedness: while Utah produces none of the precious metal, and receives comparatively nothing from the general government; still she has her mills, and manufactories, her roads, and her bridges, raising her own bread and beef, besides exporting considerable quantities; preserves peaceful relations with the Indians, at her own expense; and still is free from debt. As with the Government, so with the people, scarcely an instance can I call to mind, of an individual who has left his home to seek the glittering ore, but has declined in point of wealth, while those who have remained, have increased in substance, and in comforts, besides securing unto themselves a location and improvements, which the impatient and greedy seeker after gold, finds himself unable either to purchase or secure; thus demonstrating to the understanding of every observer, that labour, rightly directed, in producing from the native element, the indispensable supplies, as well as luxuries, to the inhabitants of the earth, becomes the operating agent, the capital stock, the only true source of wealth to the nation, contentment, comfort, peace, and happiness to the people.



It is gratifying to behold in the people of the Territory, an inflexible determination to progress in public enterprise and improvements; notwithstanding the neglect of Congress, in affording them those facilities always accorded to other Territories. It will not prove detrimental to the energies, the enterprise, and the general well being of the community, to be thus thrown upon their own resources, and compelled to progress through poverty in funds, by their united labour, and untiring exertions (which in reality constitute true wealth) to that station in society, which knowing no friends, fears no enemies. To Congress, it is poor policy, and a burning disgrace. To Utah, a present blessing, and a future benefit which their hoarded coffers can never equal.

Then let us struggle on, and being taught in the school of adversity, we shall be the better prepared to appreciate, and enjoy anticipatory blessings, which will be sought, and surely obtained, through self-exertion, and the rightly directed industry, and enterprise of the people.

We have peace in our sequestered vales: let us be mindful of the source from whence it emanates. We have sufficient supplies of food and raiment; let us be thankful to *that Omnipresent BEING*, whose tender mercies are over all his works. So shall the true principles of self-government be taught, and carried

out in the school of experience, and the children of men be again admonished, that true liberty and freedom consist in having the privilege of doing right; and true greatness and wisdom, in attending to the duties which pertain to their temporal and eternal welfare.

To you Gentlemen, Legislators, I appeal in behalf of the people; for those wise and wholesome regulations, which shall secure a peaceful, just, and prosperous government, which, extending unto all people, the privileges and blessings of free institutions, shall welcome the weary traveller, and bid the oppressed of all nations, to come and inhabit where the wide spread vale, the darkling canyon, and the towering peak, all proclaim "these are the Halls of Liberty." Let the sons of freedom keep vigilance in her courts. Thus shall Utah, panoplied in the strength of a free government, arise steadily, but surely, being guided in wisdom, in the principles of self-reliance, self-exertion, prudence, and economy; to occupy her station among the nations of the earth, and her sons and daughters, have the proud reflection of having secured to themselves and their posterity, the blessings of a free, sovereign, and independent State.

BRIGHAM YOUNG.

G. S. L. City, December 13th, 1852.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 16, 1853.

DOUBLE NUMBER OF THE STAR.—The Minutes of the General Conference held in Great Salt Lake City, April 6th, commence in our present Number. In consideration of the great importance and length of the Minutes, the desirableness that without several weeks' delay they should be laid before the Saints, and the amount of other matter which we have on hand, we have concluded to publish a Double Number next week, in which we purpose to conclude the report of the Conference. The Double Number will be sold at 2d.

FOREIGN CORRESPONDENCE.—*United States*.—Steamer *Bluff City*, from St. Louis to Council Bluffs, May 29th, Elder Horace S. Eldridge writes. The *Falcon's* company landed at St. Louis on the 27th of that month, all in good health. They re-shipped for Keokuk the same day. Many ship and steamboat captains, and other officers on the Mississippi, had acknowledged that of all emigrants they had had to do with, ours were the most civil, cleanly, orderly, and respectable. Elder Eldredge

had been up to Keokuk, and he left there on the 22nd. The Danish Saints started from Keokuk for the plains on the 21st. Of the Saints in camp he says—"The Saints were in good health and spirits, and it certainly was a great pleasure to me to walk through their camps in the evening, and hear their songs of praise, and humble petitions, as they offered them up from their tents and wagons."

*Calcutta.*—May 5, Elder Nathaniel V. Jones writes. He, and the other Elders who were deputed from Salt Lake Valley to Hindostan and Siam, arrived at Calcutta, April 29th, in good health and spirits, after a long but agreeable voyage of eighty-six days from San Francisco.

### IRON COUNTY, LITTLE SALT LAKE VALLEY, UTAH.

NARRATIVE OF THE FORMATION OF THE FIRST SETTLEMENTS—INTERESTING DESCRIPTION OF THE COUNTRY.

(Letter from Elder Matthew Carruthers.)

Esteemed Brother—It is with no small degree of pleasure and satisfaction that I hasten to inform you that Elders F. D. Richards and E. Snow, have paid us a visit, and organized an Iron Company, entitled "The Deseret Iron Company." They have put all things on a proper footing respecting the manufacture of iron, and by their teachings and exhortations have caused the hearts of the Saints to rejoice. My house was their home while here. I felt honoured and blessed in their company. Brother Franklin requested me to write you an epistle, that you might publish through the columns of the *Star*, for the benefit of my old acquaintances in the British Isles, as many of them, in his travels, had been inquiring after me, and had expressed a desire to hear from me.

I arrived in the valley of the Great Salt Lake in October, 1850, and staid there some two months. I, in company of upwards of one hundred wagons, was sent on a mission with G. A. Smith, one of the Twelve, to Iron County, 270 miles south of Great Salt Lake City, in the depth of winter, to form a settlement in the valley of Little Salt Lake, now Parowan, as a preparatory step to the manufacturing of iron. After some difficulty in getting through the snow, we arrived all safe and sound in the valley of Little Salt Lake, the January following. After looking out and selecting a location, we formed our wagons into two parallel lines, some seventy paces apart. We then took our boxes from the wheels, and planted them about a couple of paces from each other, so secur-

Cedar City, Iron County, February, 1853.

ing ourselves that we could not easily be taken advantage of by any unknown foe. This done, we next cut a road up the canyon, opening it to a distance of some eight miles, bridging the creek in some five or six places, making the timber and poles (of which there is an immense quantity) of easy access. We next built a large Meeting House in the form of two rectangles lying transversely, two stories high, of large pine trees, all well hewn and neatly jointed together. We next built a large square fort, with a commodious cattle carell inside the inclosure. The houses built were some of hewn logs, and some of adobies, all neat, comfortable, and convenient. We next inclosed a field some five by three miles square, with a good ditch and pole fence. We dug canals and water ditches to the distance of some 30 or 40 miles. One canal, to turn the water of another creek upon the field, for irrigating purposes, was seven miles long. We built a saw and grist mill the same season. I have neither time nor space to tell you of one-half of the labours we performed here in one season. Suffice it to say that, when the Governor came along in the spring, he pronounced it the greatest work done in the mountains by the same amount of men.

Late in the fall of the same season, a party of us, along with others of the brethren that had newly come on, was again selected, and sent on another mission to build another settlement 18 miles south of Parowan, and establish iron works. Here, with some 35 men, we had

to do the same works over again that we performed at Parowan, and build iron works into the bargain. Here the brethren performed deeds worthy to be had in everlasting remembrance—we exceeded Parowan, which, as I said before, the President pronounced the greatest work done in the mountains. We have opened a kanyon, built a fort, enclosed 500 acres of land, built iron works, cut extensive canals and water ditches, harvested and secured our crops, together with all the necessary work of a new settlement. Of this kind of work, after all the explanations that could be given to people that are unacquainted with it, they can have but a very imperfect conception. I have often read and heard of *Herculean feats*, and laurels won on the battle field, mid carnage and blood; but if a greater conquest has been achieved since the beginning of the world down until the present time, than has been achieved by the Latter-day Saints, (circumstances being equal,) I don't know of it. What have they done? says one. My answer is, Come and see. After coming and knowing for yourselves, you will say, if you be honest-hearted, or whether you be honest or not, you can but exclaim, like the queen of Sheba of old in admiration of Solomon's wisdom, that the one-half had not been told you, concerning the enterprise and industry of these people.

We work hard—no mistake about it. But then how healthy we are, and how free—free as our crystal streams that leap our rugged rocks, and plough our fertile valleys; free to do the works of righteousness, and worship God according to the dictates of our own consciences. Our social condition is one of the most enviable that possibly could be enjoyed by man in this state of probation. We know no law in all our social relations and dealings with each other, but the law of the Gospel. He that will not abide that law, cannot dwell in our community. Out from these mountain vales shineth the perfection of human institutions and social happiness that could be enjoyed by man in this probation, and it will shortly lighten all the nations of the earth. The law of the territory of Utah is adapted to the wants and circumstances of the people. Our legislators and judges are generally hard working men, like the Romans and Grecians of old. Men are taken from the farm or the workshop hundreds of miles

to attend the annual Legislature at Great Salt Lake City. But when I now remember—what is generally understood by law among the nations of the earth is here doomed to destruction. No *Lawyer* nor *Doctor* can live here by his trade. Last Conference the Saints raised their hands and declared that they would not go to law with brothers, but if need be they would suffer wrong in preference. The principles upon which our government is based are calculated in their very nature, if acted up to, to exalt it above every other government on the face of the earth. A few arguments illustrative of this proposition may not be amiss in this place. 1. The people generally are all of one mind—all their officers are voted to office by the votes of the whole people, and sustained and held in that office by the united efforts of every man in the territory, while they act righteously. 2. The counsel of Brigham Young, the present governor of the territory, is followed to the very letter, and men's determination to obey his mandates is stronger than the love of life, or worldly enjoyments, or the fear of death itself. This struck me more than any other thing after I came among the Saints in the valleys of the mountains. 3. The good of the whole is the great object of every individual pursuit, and every selfish or individual interest that would oppose itself no sooner makes its appearance than it is seen vanishing like the snow before the summersun. 4. The combined patriotism and union of the people will form against the assailing foe a lofty battlement of defence, higher than the everlasting hills. 5. Their industrial prowess and trading habits are bound at no distant day to raise them to independence and affluence in the scale of nations. Illustrative of this point I will here relate an anecdote. While I lived in Missouri, among their persecutors, a Colonel Wells, of the United States' army, a man of considerable influence and property, told me, when he came to know that I was a "Mormon" (as they are called there), that he had been acquainted with the "Mormons" ever since they were driven from Jackson County, till their being driven from Nauvoo, and that he was very familiar with Joseph and Hyrum Smith. He praised them much, especially Hyrum; declared the leaders of the sect to be *darned* smart fellows; stated that the "Mormons" were the most industrious

and enterprising people he ever knew or heard of; that property had doubled, tripled, and quadrupled itself in almost every instance where the Saints had been; that he had considerable property in one of the places they had located, and that when they were there he could have got almost any price he wished to ask for it, but before they came there it was not worth much, and after they were driven from it it was not worth one *god damn*. It was a shame, he said, for the United States government to allow them to be driven. He was opposed to all religious creeds, but if any was better than another, the "Mormons" had the best common-sense creed.

It is just so. Look at Potawattomie and the surrounding countries — these places were twice dead, in a trading point of view, previous to the "Mormons" going there; and no sooner had they planted foot on the soil than the surrounding counties sprang into life in one day. What have they done here in the space of two or three years? They have studded the valleys of the mountains, with cities and extensive farms, civilized and baptized great numbers of Indians, who will run to meet you in every direction, and lock their hand in yours, shaking you by it with all their might, looking you in the face and exclaiming, *Tweitcha tikaboo! Twitcha tikaboo!* (I am friendly! I am friendly!) and then will strike their hand on their bosoms, at the same time saying, My heart loves the "Mormon." The Saints have stretched themselves 500 miles from north to south, and 700 southwesterly to the shores of the great Pacific Sea. The wilderness and the solitary places are made glad for them, and the desert rejoices and blossoms as the rose. But the last and strongest argument in their favour is that *God is with them*, and presides over their every deliberation and movement. And if they continue to obey His statutes, He will continue with them, and assist them until not only the valleys of the everlasting mountains become their own, but the empire of the world shall ultimately be given to the Saints of the Most High God.

Our fort is a rectangle, lying at the mouth of a beautiful kanyon, on the base of a range of mountains, skirted by the valley on the east. A crystal rivulet rushes with a rapid current from a thousand springs at the bases of the moun-

tains, down the kanyon past our fort, and loses itself in the open valley far below. The scenery that surrounds us I would gladly paint and describe, had I only words to clothe my ideas, and room in this sheet to communicate them. But as a short description may be interesting I hasten to the task. The view from the mountains on the east of the city presents the beholder with a scene truly picturesque and imposingly grand. The prospect to the west and north exhibits, in all the pride and glory of mountain grandeur, an extensive and beautiful valley, carpeted with a luxuriant herbage, stretching far and wide, flinging its ample green skirts upon the broad bases of the towering mountains, and terminating amid their curvatures and kanyons. A small portion of this wide-sweeping plain is studded with gentle undulations and a few rocky cliffs, thrown up by some great convulsion of nature, presenting on their rugged brows and gently sloping bases the black vertical stratus of the magnetic iron ore—the hope, and, when manufactured, the staple production of our locality. To the south you again behold the valley stretching itself, like an arm of the mighty deep, amid the mountains, bearing majestically upon its proud bosom all the inviting inducements that possibly could be offered to encourage and gladden the heart of the settler—a rich soil, luxuriant pasturage, abundance of timber, short and mild winters, mountains of iron ore, extensive strata of stonecoal, a healthy and pure atmosphere, not to say anything of the gold, the silver, the lead, the copper, the zinc, &c., &c., which are only some of the things of the ancient mountains and the lasting hills. The valley I have been describing is encircled with a broken chain of beautiful mountains; on the south and east they are lofty, romantic, and grand, presenting on their sloping sides up to their towering summits a variety of vivid colours—the scarlet, the orange, and the green. They are densely covered from the base to a considerable distance up the acclivity, with trees of cedar and pine, which are beautiful evergreens. To the west they recede in the distance as they approximate to the extremity of the rim of the great California basin. To the north you again behold them as far as the eye can penetrate, towering above their fellows, shooting into the aerial regions their pyramidal forms,



crowned with the eternal snows—crowns too which bid defiance to the melting influences of the effulgent beams of the regal sun. On the east, at a distance of from three to six miles, the mountains are cleft asunder into beautiful kanyons, the storehouses of immense quantities of timber, and the great reservoirs of those cooling and crystal rivulets which are poured forth in rapid torrents upon the plains below.

Brethren, the scenes predicted by the Prophets, and portrayed and described by all the holy men of old, are here unfurled in all their grandeur, glory, and beauty, reserved and waiting for you to come and enjoy them. Brethren! Samson-like, break the fetters that bind you! shake off the yoke of the oppressor! deliver yourselves from the grasp of the tyrant! flee from Babylon, and from the kingdoms and countries that have given you birth! come to your mountain home! flow together to the goodness of the Lord in the valleys of the mountains! partake of the feast of fat things that Jehovah has spread out for you, and for all His people—not only the blessings of the earth, but of the power, the intelligence, and the glory of the holy Priesthood of the Gods, which will qualify us to minister salvation not only to the living, but the dead! Brethren, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the good and the great things God has laid up for the faithful. Brethren, no sacrifice can be too great on your part in order to obtain such blessings. Let the counsel of brother Samuel, your President, be unto you the word of the Lord at all times, not only in

spiritual matters, but in all your temporal concerns. Remember that your own-selves do not belong to yourselves, but you are God's property, which He has lawfully purchased by the blood of His Son. Brother Samuel is God's minister and steward over you, and his counsel is the mind of the Lord in all that concerns you, even from the greatest things down to a shoe latchet. Brethren, if you will adhere to this request—obedience to those that are over you, I will not only prophesy, but more, I tell you from knowledge, and I declare it to you in the name of the Lord God of Israel, you shall be blessed far beyond your most sanguine expectations. Brethren, assist brother Samuel. He has left his family, and taken his life in his hand to minister the word of life to you and help you to Zion. I do hereby beseech you in Christ's stead to minister to all the travelling Elders. Remember it is your duty to care for them, and to make their hearts glad, and to see that they lack for no necessary thing. When you are sent on similar missions, (as you will be, if you be worth anything,) then you have a claim upon the Lord to be ministered to as you have ministered to others in like circumstances. Brethren, may God of His infinite mercy bless you, and keep you, and bring you safe into the valleys of the mountains—His pavilion, His hiding-place, where He will hide you up in the evil day, is the desire and prayer of my heart, which I ask my God, in the name of His Son, to grant. Amen.

M. CARRUTHERS.

To President S. W. Richards.

## THE ITALIAN MISSION.

INTEREST OF THE WALDENSES, IN THE WORK—BAPTISMS.

(Letter from Elder George D. Keaton.)

Province de Pignerol, Piedmont, Italy, June 20th, 1853.

Dear Brother S. W. Richards—Knowing you are always glad to hear of the progress of the Redeemer's Kingdom, I take my pen to give you a brief sketch of my labours and prospects in this country. I have been appointed to labour, for the present, among the vallies and mountains of the Waldenses, or *Vaudois*. I

travel from place to place distributing tracts, preaching and bearing testimony that God has raised up a Prophet, and that all men are called upon to repent, and be baptised for the remission of their sins. I am generally well received, many have listened attentively to my voice as I have declared unto them the ordinances of life

and salvation, as revealed from heaven in these last days. I have baptized eight, and many are investigating the work. Thus I see the promises of the Lord being fulfilled, which I received by the gifts of the Holy Spirit, before I left England, viz., that my way should be prepared before me, and that I should be the means in the hands of God in bringing many to a knowledge, of the truth.

There are several dialects spoken among these mountains, but the majority of the people know more or less of the French language, in the study of which I have been greatly blessed, and, according to the predictions of Elder Woodard over my head on Mount Brigham, my tongue has been loosened, and I have been enabled to dispense the words of life freely.

The other week I called at a certain house, where I was kindly received. The inmates invited in their neighbours, and gave me permission to announce the words of life. While conversing with the master of the house, he expressed his astonishment at the great difference between the truths I advanced, which were believed in and practised by the ancient Saints and Apostles, and those impositions which had been imposed on them (my entertainers), and to which they had quietly submitted

without even calling into question the validity of the doctrines.

Early in the evening of the other day, as I was returning to the mountains, having been a journey on the plains, my attention was directed to a bright light which appeared in the heavens—a light so bright and so pure my eyes had never before beheld. I gazed with astonishment as it descended. It appeared to alight on the mountains, about my field of labour, and then disappeared. I shall not make any comment on this occurrence, but simply add, it is very evident that the light and blessings of heaven are descending on this people, for many are being aroused to enquire after the truth, while others are receiving it, and rejoicing in the faith.

As I am several hundreds of miles from England, the light of that bright meteor, the *Millennial Star*, which has illuminated my path for upwards of four years, is now lost to me in the distance, I am sorry to say.

Praying for the prosperity of the Kingdom of God every where, and that the blessings of heaven may attend you, I subscribe myself, your Brother and fellow-labourer in the Redeemer's Cause,

GEORGE D. KEATON.

#### VARIETIES.

"CHEAT" is a good horse for a short race, but he lacks bottom for a long run.

It is said that there are in San Francisco 6000 Frenchmen and 5000 Germans.

In St. Petersburg, Siberia, and Tartary, the table moving mania prevails.

PROMISING gold regions have recently been discovered in Peru.

ACCORDING to the late census, England contains a population of 16,921,888; Wales, 1,005,721; Scotland, 2,888,742; and "the Isles," 143,126. In addition to these, it was computed that 162,490 were at sea, or serving abroad in the army.

EMIGRATION ON THE PLAINS.—A despatch to the *St. Louis Republican*, dated Independence, May 26, says—"The Salt Lake mail reached here last evening, the quickest trip to Laramie recorded—twenty-five days from here to that post and back again. It was with a good deal of difficulty the carrier from the Valley to Laramie could get along. Snow in the mountains very deep—he thought two or three feet deep, and in many places fourteen feet. Between Laramie and Kearny a great deal of rain had fallen, in consequence of which all the streams were high. The mail party found it quite cold at times. No Indians on the route except a few Cheyennes and Sioux. Emigrating parties were first met five miles this side of Laramie, and from that point to the boundary line. There had passed Kearny, up to May 20, 12 o'clock, three thousand three hundred and forty-eight men, nine hundred and five women, one thousand two hundred and seven children, one thousand three hundred and twenty wagons, thirty-four thousand one hundred and fifty-one cattle, one thousand six hundred and ninety-one horses, seven hundred and forty mules, and twelve hundred sheep. The bulk of the emigrants were met this side of Kearny, with large herds of cattle and flocks of sheep. No sickness on the route, of any kind."

**CHURCH MISSIONARY SOCIETY.**—The annual general meeting of the members and friends of this society was held at Exeter-hall, London, May 3. The Earl of Chester, the President of the Society, occupied the chair. The income of the year had amounted to £120,932. The contributions had exceeded those of last year by £3,380. The number of missionaries employed on foreign stations had been increased during the year from 162 to 172, and there had been a corresponding increase in the other departments of the society's foreign agency. The students at the Islington College had increased, during the year, from 19 to 27. Highbury College, during the year, had trained 10 masters for the society's operations. In Eastern and Western Africa, Northern, Western, and Southern India; Ceylon, China, New Zealand, and North-west America, the missions of the society had proved successful, but in the West Indies they had met with very little encouragement. In the diocese of Sierra Leone the Right Rev. Dr. Vidal, bishop, had 5,000 children in his schools, and 2,700 regular communicants in his churches. In the city of Calcutta, the Jews had manifested an earnest desire to become possessed of the Old and New Testament Scriptures, which they had been supplied with, and had read with avidity. At Benares, several Mahomedans had been converted to the Christian faith.

## A TEMPLE.

Go, search among the nations  
Of this vain-boasting world—  
Go where the Gospel banner  
Of Christendom's unfurled,  
Go where are wooden idols  
By heathens much adored,  
Then say—Find ye a Temple  
That's "Holy to the Lord?"

Your wanderings may lead you,  
To many a distant land,  
Where splendid halls and churches  
Abound on every hand,  
Yet when you ask the question,  
This answer will be given—  
"No House is dedicated  
Unto the God of Heaven."

Liverpool.

But Latter Saints, who everywhere  
By Christians are abused,  
This world's disgraceful fashions  
To follow, have refused.  
The Saints have built two Temples,  
'Tis worthy of record,  
This was their superscription—  
"Holiness to the Lord."

From those the Saints were driven,  
But they were not dismayed,  
For, of a noble Temple,  
The corner-stones they've laid.  
From this should Saints be moving,  
There's nothing to be feared,  
A far more glorious structure  
By God's help shall be reared.

JOHN JAGUES.

**NOTICE.**—Elder Thomas W. Treat, late from Great Salt Lake Valley, and who has been labouring in the Manchester Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for his whoredoms and abominations. We understand that he sailed on the 29th June, for New York, on board the *Jersey*, on his way to the mountains. There is a sin which is unto death, and the person who commits that sin has no claim even upon the prayers of the Saints, or in the language of the Apostle, "I do not say that ye shall pray for it." How awful must be the condition of that man who has no claim upon the prayers or faith of the people of God, no claim upon the protection of God, or of His holy angels! Let all persons who bear the holy Priesthood, take warning from the fate of the fallen, and never suffer themselves to trample with impunity upon the Covenants and obligations of the Priesthood, for God will surely be avenged of such wrong. Men who will use their influence and power in the Priesthood, to ruin and destroy those who have reposed confidence in them, justly merit the wrath of God, and the indignation of a virtuous people; and if they retreat to the abode of the Saints in Zion, that indignation will burn towards them to the uttermost. Let none suppose for a moment that they can find succour there for sinful indulgences, for they will find the severity of the law meted out to them as a just recompense of reward. That man or woman that will work iniquity shall perish from among the people. Oh! why will men thus sell themselves, and their salvation, for a shameful deed they have power to avoid? Oh! why will women so degrade themselves as to yield to the persuasions of men who must welter under the torment of Hell, for the exercise of their uncontrolled passions! How often must it be sounded in your ears, that all such connexion outside of the marriage covenant, dooms the guilty to irretrievable ruin, and that those who thus sin must die?

S. W. RICHARDS.